Church Union News and Views

Organ of the Continuation Committee
of the
South India Joint Committee on Union

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CHURCH UNION

News and Views

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Editorials

The Joint Committee Meeting

The Joint Committee of the three Churches that are negotiating on Church Union met in Madras from November 29th to December 3 inclusive. 39 members of the Committee were present. In addition to this there were two visitors from the S.I.U.C., and two visitors from the Ceylon Methodist Church who were given the rights of the floor though they had no vote. An outstanding thing for which this Committee meeting will be remembered was the presence of nine visitors from the various sections of the Lutheran Church of South India. The Joint Committee having realised that the Lutherans were taking an interest in this Church Union Movement issued invitations to the various Missions and Church organizations represented in the area of union to send visitors to this meeting and this invitation was accepted in the case of six organizations either directly or by personal representation. These Lutheran visitors expressed a deep interest in the movement and took careful note of the proceedings, occasionally expressing their opinion also with reference to the principle of Church Union.

The report of the meeting is given in this number of *Church Union—News and Views* and need not therefore be discussed here. The Committee feels deeply grateful to their Heavenly Father for His guidance of the whole movement up to this point. The Committee believes that it now has completed one great part of its task and that it has come to an agreement with reference to all of the great principles involved in union. That there may be further changes in the drafts of the Basis of Union and the Constitution may be safely assumed, but the Committee feels that there need not be any great alteration in the principles that have been adopted.

The ideal that the Committee has had before it throughout this whole history has been the drafting of documents which would enable all parts of the Churches concerned to enter into a union which would result in a Church that would be the spiritual home for all concerned. The Committee was constantly aware that there are in the three uniting Churches very serious differences of opinion. There is on the one side the extreme Independent view not only with reference to Church government but also with reference to doctrine. On the other extreme there is the High Church view both with reference to organization and to doctrine, and between these two there are all shades of opinion. The Committee believes that it has drafted documents that will enable both these extremes to unite together in one Church holding firmly to the positive beliefs that they have, though the Committee frankly confesses that neither extreme can be happy in the resultant Church if they also insist on holding the exclusive views that they have perhaps held in the past. The Committee frankly acknowledges that one who says 'I and I only am right' cannot be happy in this Church after union. Unless brotherly love prevails and a willingness, to permit others to follow their consciences, is manifest no union can of course be possible. No union is possible on that basis even between a man and his wife. No union is possible on that basis between two men who are trying to establish a business firm, and likewise no union is possible on that basis even in the Church of Christ. We do confess that we want to follow the mind of Christ, but we all are equally assured that we do know the *mind* of Christ, but unless we also have the *love* of Christ no union is possible.

This may, of course, seem a very difficult thing for those whose very principle rests upon exclusiveness whether it be extreme Independence or extreme Sacramentarianism. To both such extremes we would commend the vision of St. Peter on the house top in Joppa. Surely the history of the past 400 years has shown that God considers neither the Evangelical nor the Sacramental unclean and both these extremes should surely see in that vision the mind of God Himself and accept His voice as being His will for them, namely 'What God hath cleansed make not thou common'. When one realises what this vision meant to Peter and how he immediately interpreted it as meaning that God wished to have the Gentiles come into His

Church, surely those who now hold extreme views with reference to the Church and its ministry cannot possibly exclude others who to the very best of their intelligences and consciences follow Jesus Christ.

It may mean something of sacrifice for everyone who enters into this united Church, but it will be the sacrifice of the lower individuality for the higher union. It will be the sacrifice of the narrower view down in the valley for the higher and broader view on the mountain top. The experience of the Joint Committee itself in its meetings is abundant testimony to this fact and therefore the Committee confidently commends its report to the Churches for their approval and trusts that the Holy Spirit will continue to lead these Churches and all others concerned in this movement into the higher spiritual fellowship that He desires for His people here in this world.

CHURCH UNION IN EAST AFRICA

It gives us great pleasure to publish in this number a report of a meeting for the consideration of the question of 'Church Union' in East Africa. As will be seen by this article, official representatives from various groups met together and after discussing the question thoroughly laid down fundamental principles to guide them in their future deliberations.

To those who have taken part in the movement in South India, it is tremendously significant that these official representatives in East Africa have found that the proposals of South India are probably best suited to serve them in their great purpose and that consequently they have adopted the fundamental principles that had been worked out in South India for their own negotiations. Here are a group of men animated by the highest spirit and the strongest desire for the advancement of the Kingdom of God who have faced the same problems that we have faced in South India and are finding that the solution is probably along the line of the solution that has been suggested for South India. This is, of course, a natural result where any group of men representing diverse opinions come together to try to find a common ground on which they can all stand. That basis of union will undoubtedly be near the centre of what they all believe and not near the extremes. It cannot be expected that men, holding even extreme views differing from one another, will finally accept one or the other of the extreme views but rather that both will give up something of the extreme and agree on what they hold in common, with permission for each to continue to hold what is more or less extreme, while uniting on the great central facts that they hold in common. That the South India Scheme does that may be accepted as a fact. It is undoubtedly true that there are extremists who cannot accept such a solution and who will refuse to revolve around a common centre with others and will insist upon revolving around their one focus of a very much elongated ellipse.

Retreats and Conferences

The Joint Committee at its recent meeting took action with reference to two kinds of retreats and conferences. They continue their work in connection with the holding of regional conferences and have made arrangements whereby these can be held in the larger areas represented in the union. It is hoped there will be a conference in South Travancore; another in Pasumalai, Madura District; another near Madras; and still others in Mysore, Malabar and the Telugu areas. Arrangements for some of these retreats are already in hand and there is a definite hope that these retreats will bring together members of the various uniting Churches and bind them much closer together in prayer and fellowship as they meet together in the Lord's name and wait upon the Lord for His blessing. It is especially significant that a movement has been started for the holding of a conference by and for women. It is realised that in the Church of Christ women have always had a very large place and it is well therefore that they should now take a definite part in this great work for the union of Christ's Church. It is hoped that this conference will be held within three months.

Another kind of a retreat has also been suggested, however, and that is the local gathering such as has been held occasionally in Bangalore for several years. A well organized committee there under efficient officers has carried on this work and proposes to extend this work still further. This has been suggested for other places also and it is hoped that in all the larger cities especially where there are more than one Church there will be conferences of the local people not only for the discussion of the proposed Scheme but also for prayer and meditation. It is time that local groups were beginning to feel the influence of this Union Movement and giving themselves to the furtherance thereof. All members of the Joint Committee are expected to take the initiative in this movement.

Untouchability

India as a whole is very much concerned these days with the question of the removal of untouchability. Mahatma Gandhi caused a great stir among both reformers and orthodox Hindus when he undertook his fast to remove the wrongs of Communalism as he saw them in the proposed modification of India's Constitution. The immediate purpose of his fast was accomplished within one week and both the leaders in India and the Government in Great Britain conceded the point and removed the Depressed Classes from the special representation in the Communal Awards. How much further this movement will go in politics we do not know.

The question has arisen in our mind, however, as to whether this great principle has not its counterpart in the Church of Christ. We do not now refer to caste distinctions here in India in the Christian Church. They are absolutely on a par with the question of untouchability in the Hindu community. All such distinctions are absolutely anti-Christian, and no

group can call itself by the name of Christ that makes a distinction because of birth, wealth or education within the Christian Church or any Christian society.

But we may draw a lesson from the controversy for ourselves. The principle of exclusiveness is the great enemy of love and unity. In all religions there are those who are so convinced of the absolute rightness of their own position that they cannot find room for others in their fellowship. In Christianity we have Churches and groups who cannot conscientiously admit other Christians to their worship and sacraments. It is a sad commentary on this that Hindus are looking to our controversies for precedents in their own debate about temple entry. Of course there are vital differences. But it is wholesome for us to be reminded what aspect our controversies wear to those we are trying to win; and it should spur us to work for union.

The Will to Unite

This is not a new subject. It has been referred to again and again; but until all have the will to unite we must bring this question to the front again and again. We must feel the need for union and we must have the desire to unite before we can get far on the road to union. The Roman Catholic Church does not have this will or this desire. There are also several Protestant bodies that likewise have no will or desire to unite with others. All these groups simply wish to absorb all other Christians within their group. They acknowledge no leadership of the Holy Spirit outside of their own group.

It is also true that Christians cannot be driven into any union. Fellowship rests perhaps more than almost anything else upon the will and the wish. You cannot compel people to be friends. If the love of Christ cannot win people to fellowship surely the compulsion of men will never accomplish it. All agree that it is Christ's will that His disciples here in this world should be one. If that is true then surely it becomes *the duty of every Christian to seek union* with his fellow-Christians. If this is true it becomes the duty of every Christian to indicate the road to union. If he cannot accept the method of comprehension that is being tried in South India he must show a better way. That better way according to his mind would then probably be the acceptance of his own view by all Christians. Is that conceivable? If that is not possible would it not be well for each one of us to meet with others of different denominations to see if we together cannot find the better way. Surely it is through group thinking and group praying that we will come together. Christians will not unite because someone lays down the law or because some one sect or Church declares that it has the whole truth and that all must accept that. The way of love and the way of fellowship and the way of comprehension surely indicates the road that we must go.

Articles

Episcopacy: an Evangelical Point of View

It is extremely difficult for an Anglican to discuss Episcopacy on theoretical grounds. It is rather like an Englishman trying to discuss monarchy; it has become so completely part of his mental furniture, is accepted so automatically, that it comes to him as quite a shock to be asked *why* he accepts it. It has always been there, and on the whole has done remarkably well, and is very convenient and venerable—three parts of his conviction is sentiment, one part established habit, and only the remainder is logically based and logically defensible. In just the same way, debating about Episcopacy is to the ordinary Anglican a merely academic exercise. He is aware that there are other forms of Church Government, he may even be keenly aware of their merits and advantages; but for all that they belong to a world in which he has not lived. This is not arrogance or incuriousness; it is, I think, a general sense of well-being in a system, which includes in it something immensely old and immensely precious, and practically of immense value.

There are, of course, Anglicans who know all about the Apostolic Succession, and regard Episcopacy as essential to the existence of the church. The majority, perhaps, is more interested in the system as an established fact than in curious enquiry into its historical origin. By trying to analyse the ordinary Anglican consciousness, we may get nearest to the meaning of Episcopacy in the actual life of the church.

I. Perhaps the Anglican values Episcopacy first because it speaks to him of a wider life, and a greater unity, most of which lies beyond the limits of his own experience.

Parochialism is a great and constant danger of the church. In India, we are constantly brought up sharp by an obtuse local patriotism, which sets itself resolutely against the sacrifices demanded by wise planning of the work in a large area. But Parochialism is not confined to India; it is endemic in any church which is organized in parishes or congregations. The Bishop is a standing protest against this narrowness. In any diocese, it ought to be possible for the Bishop to visit every parish at least once in two years; it is better if he is able to visit it every year. His presence at once draws attention to the wider life of the church, and to problems which stretch far beyond the local horizon. It is literally true that under the Anglican system, a congregation can never be self-sufficient; it is dependent on the Bishop for the admission of its members to Holy Communion,

for the licensing of its minister, indirectly for permission to enlarge or beautify its church. It is thus compelled, to some extent at least, to think of itself as living its life in a larger unity; it is constantly reminded that the Catholic is larger than the Parochial.

But the unity is not limited even by the diocese. The Bishop is the immediate and permanent point of union with the rest of the living church. He is automatically a member of the great Councils of the church, of the permanent executive, which watches over the welfare of the whole world-wide body. With his diocesan, he combines ecumenical functions, inasmuch as his action affects and is affected by that of his brother Bishops all over the world. I do not know how far the ecumenical significance of the Bishop's office has entered into the mind of the ordinary churchman. I suspect that the last two Lambeth Conferences have made an immense difference. Quite ordinary people have been profoundly impressed by the dignity and weight of the proceedings, and by the eminence of those taking part. Clearly a church which has among its Bishops Temple of York, Headlam of Gloucester, D'Arcy of Armagh, Waller of Madras, Loyd of Nasik, Azariah of Dornakal, can claim respect and consideration from Christians of other churches, and from those who belong to no church. I suppose there is no ecclesiastic assembly in the world, which exercises so wide an influence, or represents so fully the world-wide fellowship of the church of Christ.

II. If Episcopacy turns the gaze outward, it also turns it backward. In India, the members of all the Western Churches suffer from the fact that everything is so new; and even the Eastern churches have suffered so many vicissitudes, as to have nothing very ancient except their Liturgy. It probably does not occur to the Indian Anglican to think of himself as a member of a very ancient and venerable church. This is one reason why Church History is an essential part of all our theological teaching. It aims at creating a sense of continuity, where it is non-existent. In England, it is very different. England is a country of ancient things. Thousands of villages have kept the old churches, whose history goes back to the 12th or the 11th Century. The great Cathedrals keep alive the memory of the great ages of the ancient church. A man must be utterly dead who can visit Hexham or Durham, and not be thrilled by the surviving evidences of the Christianity of Bede and Wilfrid. Now churches and Cathedrals mean Bishops, and Bishops mean the continuity of faith of the living church. This is the truth which is roughly indicated in the clumsy phrase 'the historic Episcopate.' Roman Catholics sometimes ask the question 'where was your church before Henry VIII?' The instructed may parry with the much more devastating question 'Where was your church before the Council of Trent?' The simple

Anglican will answer that the Church of England before Henry VIII was exactly in the same place that it had always been. There is a school of writers to whom the History of Christianity presents itself thus :

1—300 Primitive and Godly Christianity,

300—1517 The Dark Ages of Papal Corruption,

1517 The Reformation,

as though the Reformation has been a completely new beginning. Not to speak of other churches, this view is wholly inapplicable to the English Church. There were great and glorious rediscoveries of truth at the Reformation, and a great liberation. But equally certain is the continuity of the Church of England through all the changes. Worship was carried on in the same churches, the same Episcopal system was maintained, with a number of the same Bishops surviving, and essentially the services and service-books. Any instructed Anglican knows that Cosmo Gordon Lang is Archbishop of Canterbury in exactly the same way and by the same right as Anselm or Stephen Langton. There is no complete break, and no second beginning in the history of the Church of England. Of this the Episcopal successions are an outward symbol. The lines run straight back through the centuries to the beginning of the continuous life with Augustine of Canterbury : the imagination can trace them back still further, though the links are weaker, to the Celtic Christianity of Columba and Aidan and Patrick; and beyond the missionaries of England to the churches of the Continent which sent them forth. This sense of a continuous unbroken history is one of the great treasures of the Christian. It constitutes him heir of all the Christian centuries.

Well—the continuity is spiritual, not outward. But the church is a body as well as a spirit, and one of the visible signs of the unbroken life of the church is the continuity of its orders. Some Anglicans hold a narrow view of the transmission of sacramental grace through an Episcopal ministry. The majority do not. But even the 'lowest' of the Anglican clergy feels that, behind the individual Bishop who ordained him by the laying on of hands, stood the whole great succession of Bishops from the beginning of the Church, to convey to him the whole authority of the whole church for the work of his ministry, and to pray for him in the name of the whole church that he might 'receive the Holy Spirit for the office and work of a priest in the church of God.'

From this, it is clear that the Anglican values the Episcopate also most highly as the principle of order and discipline in the church. The principle of the 'priesthood of all believers' is fundamental to all true Anglican thought

and polity. But this priesthood is not to be exercised indiscriminately and by all. The principle that all things should be done decently and in order demands that there should be officers to control and regulate, and to undertake responsibility for the regular maintenance of the Church's life. There will always remain the prophetic office, to which a man is called by God alone, and for the exercise of which he is responsible to God alone. There has always been a tendency in the church for the official ministry to try to suppress the prophetic gift. There has equally been a tendency on the part of a prophet to arrogate to himself functions which do not really belong to him, and so to disturb the peace and order of the Church's life. It is probable that there will always be strain and tension in the church, between these two activities of the Spirit; but each is indispensable to the well-being of the body of Christ. Now the special character of the ministry of order is that it is permanent, that it is public and that it acts on behalf of the whole church.

All calling in the Church is from God. But there is a difference. The prophet, if asked by whom he is sent will answer, 'From God alone,' and must prove his assertion by the power and authority with which he speaks. Of the minister of order, we shall ask not only of his calling by God, but also his commission—of the authority by whom he is sent. It is in connection with the idea of *commission* that the Episcopate is so important. In the earliest account of an ordination, that of the seven in Acts vi, which after Luke's manner, is given as typical, we find two distinct elements: choice by the people, and ordination by the Apostles. Both, as well as the inner calling of God, are essential to a true ordination—the choice of the Church, the giving of authority by those who already have authority. The laying on of hands is the sign of blessing, when the less is blessed by the greater. There are many authorities which may bless. A father may bless his children. But, since ordination confers the blessing and authorisation of the whole Church, it must be carried out by those who are recognised by the whole Church as having authority to do this thing. It is clear in the Acts, that the Apostles are recognised by all as having this authority and power.

One of the great problems of Church History is that we simply do not know who, after the days of the Apostles, were recognised as having this power. I think myself that there was probably a period of 'Presbyteral' succession, before in the 2nd century, the head of the Presbyters came to stand by himself as the Bishop. But as soon as the single Bishop emerged, it was recognised that, without the Bishop, presbyters did not ordain; that was his special function and responsibility. The presbyters join with him in ordination, they do not act without him. And after that, no presbyter

arrogated to himself the right alone to lay on hands in ordination; that was a thing which he was not commissioned by the whole voice of the Church to do. Such an act on the part of a presbyter might in some sense be valid, but it would be very seriously irregular, because it would not carry with it the consent, approval and commission of the whole church.

Now I am not going even to discuss the question whether in any circumstances presbyters have been right in overstepping the traditional limits of their office, and reverting to 'a more primitive custom.' I am simply stating the claim of the Church of England that she has preserved a succession, in which those who have ordained others have been themselves appointed and recognised by the Church as the right officers for that holy and essential function. There have from time to time been clergy in the church of England who have come in from non-episcopal churches and have not been reordained. Their position has been an admitted irregularity; it has never constituted an alternative succession. The Anglican claim is that the succession has never broken, and that therefore the Bishop, in ordination, conveys the whole authority of the English Church in the past and in the present. I have laid my hand upon the head of others in ordination; I count it one of the most solemn privileges of my office to do so. But it is absolutely inconceivable to me that I should lay my hands on any except in the due form—that is to say in fellowship with the head of my order, the Bishop of the diocese or his delegate, and in company with any brethren of the presbytery who are present. My priesthood is not an individual possession, it is exercised only as one function of the life of the living Church, which is the body of Christ.

NAZARETH, S. INDIA. E. STEPHEN NEILL.

The Dioceses proposed in the United Church

It is possible that those who study the Dioceses proposed for the Church after union may note, what is undoubtedly the case, that they are somewhat uneven in size and in some cases a little awkward in their distribution. They may even come to the conclusion, which is undoubtedly not the case, that the Joint Committee and the Executive did not give due attention to their task. It will be well therefore to explain the reasons which guided the Committee.

They laid down the following principles :—

(1) that the Dioceses should as far as possible be homogeneous in language and in character;

(2) that as far as possible each Diocese should include congregations of at least two of the uniting Churches; and

(3) that whereas the units at present organised under one mission or Church were to continue as organisations, at first, there should be as little disturbance as possible of those units.

When the subject was considered some six years ago, a sub-committee presented a report showing that it would be desirable to have at least fourteen Dioceses. The Joint Committee thought it better to increase the number gradually and to start with (say) ten or twelve. It might not be easy to secure at once all the men required to undertake the responsible task of founding a Diocese and this large number meant the breaking up of units of organisation which it seemed best to keep intact at first.

In suggesting the Dioceses it was obviously convenient to choose areas which were easily served from one centre by rail or bus route and there was a convenience too in taking the Government district as the unit. Dealings with education officers and others would be facilitated by this course.

Having regard to these considerations then, the committee made the plan outlined in the scheme. Starting from the south then, the following Dioceses emerged :—

(1) *South Travancore.* There is a large Council of the S.I.U.C. area, with some 118,000 people. It is not possible to divide it : nor is it possible to increase it, as the area is very compact and the congregations very numerous. The language is almost entirely Tamil but there are Malayali congregations, some of them belonging to the Anglican Church. It was agreed that there should be free intercourse with the Anglican Diocese of Travancore, whose clergy would continue (according to the plan) to belong to the missions and councils in Travancore which now employ them. Similarly S. Travancore has close affinities with S. Tinnevelly and it was hoped that there would be constant communication with that Diocese also.

(2) *Tinnevelly,* the Government District. This is the southern portion of the present Diocese of Tinnevelly, Ramnad and Madura. It is homogeneous in language and character and has a compact organisation of its own, being two councils, southern and central, of the three which now function under the Diocesan Council of Tinnevelly. It contains no adherents of the other uniting Churches but to unite it, with its 100,000 Christians, to S. Travancore made an entirely unwieldy Diocese and concentrated about a quarter of the members of the united Church in one Diocese; which, of course, could not be done.

After these matters had been settled the remaining work presented comparatively few problems.

(3) *Madura and Ramnad* Districts and the Jaffna Council of the S.I.U.C. These are homogeneous in character (the great

cotton growing area). The Anglicans and S.I.U.C. work together in very similar conditions and there is already a great deal of co-operation e.g. at Pasumalai, the educational centre of the Madura Church Council, which is right in the centre of the Diocese. The line to Ceylon runs through the Diocese and Jaffna has more communication with the Madura than with any other Mission. There is no sign that the Anglican and Wesleyan Methodist Churches of Ceylon are ripe for union yet and so Jaffna naturally falls in the nearest Indian Diocese. The numbers are roughly 50,000.

(4) *Trichinopoly, Tanjore, Salem and Coimbatore* contain councils of the Anglican, Wesleyan Methodist and S.I.U.C. Churches. The Diocese is compact in area, well served by railways. It may eventually be divided into two Dioceses but at present this seems inadvisable as that course cuts off an important section of the Wesleyan Methodist Church. The numbers are not too large—some 50,000.

(5) *Travancore* with Cochin and the Malabar Districts. This is all Malayalam territory and linguistic considerations make it an obvious Diocese. The Malabar Council of the S.I.U.C. has some 8,000 members. The Anglican work on the coast consists of congregations, Indian and English, in the chief towns of Malabar. The S. Kanara and the S. Maratha sections of the Basel Mission are not in the S.I.U.C. Should the whole Basel Mission eventually decide to join the union, a revision of Dioceses would be necessary. The present proposal does not add an insuperable burden to the Diocese of Travancore and Cochin and for the present this seems the most practicable arrangement.

(6) *Madras.* This is one of the problems which the Committee had to face. So long as the Bishop of Madras is employed by Government to supervise its chaplains and churches he has to visit all over the central part of the Presidency and cannot relinquish this part of his task. It was obviously an advantage at first to utilise the fact that a Bishop was visiting these areas regularly. So it was decided to make the Diocese include Madras and adjacent district Chingleput, Nellore, N. and S. Arcot, Chittoor and the Nilgiri District.

A word about the last two is necessary. Chittoor is more linked with N. Arcot in Mission work than with Cuddappah and so it is put with the southern district. The Bishop of Madras has to spend some two months every year in the Nilgiris and the Anglican Church has a large work in the Wynaad which centres in Ootacamund. So it seemed easiest to include that in the Diocese.

The Church of Scotland Mission and the Arcot Mission (S.I.U.C.), the Wesleyan Madras Synod and some Wesleyan work in the Nilgiris are included. Further the two C.M.S. Church Councils and one S.P.G. Council fall in this Diocese. The Christians will number roughly 70,000.

(7) *Mysore* State, with Coorg and Bellary. This is the Canarese speaking area. It includes congregations of all three uniting Churches. Number of Christians about 25,000.

(8) *Kurnool*, Cuddappah, Anantapur and the S.-W. portion of the Nizam's Dominions. This includes Missions of the S.I.U. and Anglican Churches. The predominant language is Telugu and it is well served by railways. The portion of the Nizam's territory is not at present worked by any of the uniting Churches but it seemed best in marking out the territory to indicate which Diocese should do evangelistic work in that area if it became possible. Number of Christians about 50,000.

(9) *Hyderabad* : the city, the British enclave and the present Wesleyan Methodist area. This is the whole Hyderabad Synod of the Wesleyans with a large number of Christians, the Anglican work (Tamil, Urdu and English) in Hyderabad and Secunderabad and it makes a natural diocese : the Christians will number about 100,000.

(10) *Dornakal*. The remaining portion of the present Diocese consists of the eastern portion of the Nizam's State, with some districts of British India (Kistna and so on). It seems best to add that portion of British India on the east coast north of Kistna District, which now belongs to Madras. The amount of work done by the Churches here is small, an Anglican chaplaincy four hundred miles long and an S.I.U.C. congregation at Vizagapatam. This Diocese will be practically Anglican but it lies beyond the range of the other uniting Churches and it cannot be added to from the South. But it marches on the Wesleyan Methodist part of the Hyderabad Diocese and there is already a good deal of co-operation. Christian population about 130,000 baptised.

Assistant Bishops.—It is thought that in one or two cases it may be necessary to appoint an assistant bishop. The Diocese of Dornakal has for some time now been considering the matter but the new Diocese (Kurnool —Cuddappah) will relieve the bishop to some extent : and in other large dioceses e.g. Trichinopoly-Coimbatore and perhaps Tinnevelly assistance may be needed. The whole question of assistant bishops, or assistant bishops with right of succession (co-adjutors) and their functions should be thought out. The Church of India, Burma and Ceylon has decided only to appoint assistant bishops for areas which are definitely to become Dioceses. It has had two—Nasik which is now a separate Diocese—and Lahore where the

area is not yet definitely demarcated as a prospective Diocese; but the bishop was appointed on the assurance that his prospective diocese could be organised in the near future. The subject is interesting but does not demand an immediate solution.

It will be seen that the plan does admit of easy subdivision of Dioceses in the future and if the work prospers those divisions will undoubtedly be made. The plan is submitted as a practical solution for the commencement of union and as one which will cause as little friction as possible in the initial period.

HARRY MADRAS.

Church Union in East Africa

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RECORD OF CONFERENCE HELD IN NAIROBI
OCTOBER 13TH AND 14TH, 1932

The Conference on Christian Reunion between representatives of the English Church, the Presbyterian Church, the Methodist Church, and certain members of the African Inland Mission, held its session on Thursday afternoon, and on Friday morning and afternoon of last week.

Delegates who attended were :—Church of England.—Bishop of Mombasa, the Very Rev. W. J. Wright, Dean of Nairobi, Canon Burns, Rev. T. F. C. Bewes, Rev. G. B. Carlisle, Hon. A. de V. Wade, Mr. T. G. Benson, Mr. O. B. Daly and Major Selwood.

Africa Inland Mission (churches connected therewith).—Dr. E. L. Davis, Rev. F. H. McKenrick, Mr. Fransworth.

Church of Scotland.—Rev. J. F. G. Orr, Moderator, Rev. W. Christie Johnston, Rev. R. M. Calderwood, Rev. J. Dougall, Mr. G. A. Grieve, and Mr. W. McLellan Wilson.

Methodist Church.—Rev. R. T. Worthington, Rev. B. J. Radcliffe, Mr. Burt, Mr. J. Mortimer, and Mr. C. E. Mortimer.

Visitors included Bishop Kitching, of the Upper Nile, and Bishop Stuart, Assistant Bishop of Uganda.

The Bishop of Mombasa was unanimously elected as Chairman, and Major Selwood as Secretary of the Conference.

The meetings were marked by a wonderful spirit of unanimity, combined with perfect frankness of speech. Particular emphasis was given in the speeches, both of ministers and of laymen, to the point that reunion, while desirable for Europeans, is essential for African Christians, and that

the work of missions and other civilising agencies among natives is very seriously hampered by the lack of unity between the Christian Churches.

The short time at the disposal of the Conference made it impossible to do more than enter into a preliminary discussion of the general principles involved in any scheme of reunion. It was found at once that many difficulties had been cleared away and that a clear trail had been blazed by the Scheme of Reunion drawn up in South India. The Conference was able to agree with complete harmony on a series of preliminary resolutions.

The representatives of the Africa Inland Mission were unable to vote upon the various resolutions which were put forward. Their reason for this was because the various missionaries of this Society do not belong to any one church but to many different churches and the representatives felt that they could not commit these different churches to any definite statement at present.

They, however, assured the Conference of their deepest sympathy and of their prayer for Divine guidance in all it undertook.

With the exception of these members, all the resolutions were passed unanimously.

Provision was made for carrying forward the work of the Conference by the appointment of a Continuation Committee representative of the various Churches which is to draft a tentative scheme of union for the consideration of a further meeting of the full Conference.

It was the unanimous feeling of the delegates that the decisions arrived at by the Conference indicated a very substantial achievement in the direction of a United Church of East Africa and that the Christian Churches of the neighbouring territories should be informed of the progress that has been made. Churches which have not been directly represented at the Conference are to be kept in touch and a very cordial invitation is extended to all such bodies to co-operate in the discussions and plans which are now taking shape.

It is desired, in particular, that the African members of all the Christian Churches should understand what is taking place and that by continued thought and prayer, the movement so auspiciously advanced this week may soon be embodied in a comprehensive scheme of Union for submission to the various Churches.

The following resolutions were adopted by the Conference :—

(1) 'We believe that God wills union and that the union which is according to His will is not merely the fellowship between those who share deep spiritual ideals, which we thankfully acknowledge already exists among us, but a definite union in one body, which shall be a living witness to God and Our Saviour Jesus Christ, and the instrument whereby He will work

out His eternal purposes in the world. The Members of this Conference express their solemn conviction that such organic union between Christian Churches in East Africa is urgently needed, and believing that the time is ripe for taking definite steps to that end, pledge themselves to endeavour by every means to achieve such union.'

(2) 'The Conference recognises that in the time at its disposal, it is impossible to frame any complete statement on the Faith and Order of the United Church. It therefore adopts as its provisional declaration, the two following statements with which it is in general agreement :—

(*a*) Statement on Faith and Order in the proposed Scheme of Union of the Churches in South India.

The uniting Churches hold the faith which the Church has ever held in Jesus Christ, the Redeemer of mankind; and in accordance with the revelation of God which He made, being Himself God incarnate, they worship one God in Trinity and Trinity in Unity. They accept the Holy Scriptures of the Old and New Testaments as containing all things necessary to salvation and as the ultimate standard of faith. They accept the Apostles' Creed and the Creed commonly called the Nicene, as witnessing to and safeguarding that faith, which is continuously confirmed in the spiritual experience of the Church of Christ, and as containing a sufficient statement thereof for a basis of union. They believe that the Sacraments of Baptism and the Supper of the Lord, are means of grace through which God works in us and that while the mercy of God to all mankind cannot be limited, there is in the teaching of Christ the plain command that men should follow His appointed way of salvation by a definite act of reception into the family of God and by continued acts of fellowship with Him in that family and that this teaching is made explicit in the two Sacraments which He has given us and they agree that they should be ministered in the united Church with unfailing use of Christ's words of institution and of the elements ordained by Him. They believe that the Ministry is a gift of God through Christ to His Church; that God Himself calls men into the Ministry through His Holy Spirit, and that their vocation is to bring sinners to repentance, and to lead God's people in worship, prayer, and praise, and through pastoral ministrations, the preaching of the Gospel and the administration of the Sacraments (all these being made effective through faith) to assist men to receive the saving and sanctifying benefits of Christ and to fit them for service; and they believe that in ordination God, in answer to the prayers of His Church, bestows on and assures to those whom He has called and His Church has accepted for any particular form of the Ministry, a commission for it and the grace appropriate to it.

(*b*) The basis of the Alliance of Protestant Missions in Kenya Colony—1918. (1) The loyal acceptance of Holy Scripture as our supreme rule of faith and practice; and of the Apostles and Nicene Creed as a general expression of fundamental Christian belief; and of the absolute authority

of Holy Scripture as the Word of God: of the Deity of Jesus Christ: and of the atoning death of our Lord Jesus Christ as the ground of our forgiveness. (2) The regular administration of the two Sacraments, Baptism and the Lord's Supper with the outward signs as commanded by Christ.'

(3) 'We recognise and agree that such union necessarily involves one membership and one ministry fully acknowledged throughout all parts of the United Church and possessing the authority of the whole body. We further recognise that the Episcopate, the Councils of the presbyters and the congregation of the faithful must all have their appropriate places in the order of life of the United Church, and accept the Episcopate in a constitutional form which will both preserve historic continuity and at the same time safeguard the traditional freedom of the non-episcopal churches. We feel that the necessary safeguards should follow the lines laid down in the "Proposed Scheme of Union" between the Uniting Churches of South India (in the revised edition of 1931) with certain local adaptations in detail which shall be settled in later discussions.'

(4) 'It is further recognised that such union can only be based on full recognition of all members and ministers in any of the Uniting Churches, as members and ministers of the United Church.'

(5) We have the vision of a Church being formed in East Africa which, with one membership and one ministry, (*a*) shall be loyal and devoted to her Great Head, Jesus Christ, our Lord and Saviour, and to the Holy Scriptures of the Old and New Testament, as the Revelation of God's will, and the rule and ultimate standard of faith; (*b*) shall maintain full inter-communion and fellowship with all the Churches overseas through which she has received the message of salvation; (*c*) shall give scope for the development of all the gifts which God has bestowed upon the peoples of this land, in loyal service of their Lord.

Report of the Eleventh Session of the Joint Committee on Church Union

MADRAS, NOVEMBER 29TH-DECEMBER 3, 1932

The Joint Committee on Church Union met at the Methodist Synod Hall, Royapettah, from Tuesday morning, November 29th to Saturday afternoon, December 3, 1932.

The following were present :—

Anglicans.—The Rt. Rev. the Bishop of Dornakal (*Convener*), The Rt. Rev. The Bishops of Madras, Tinnevelly, and Nasik, Canon W. E. S. Holland, Archdeacon P. B. Emmet, Rev. Fr. J. C. Winslow, Revs. W. E. Evans, A. J. Appasamy, J. B. Gnanavolivu and John Kuriyan.

S.I.U.C.—Revs. Meshach Peter, B. Samuel, N. H. Harris, M. S. Taylor, H. Sumitra, E. W. Thayil, A. Silver, R. H. Eastaff, R. Robertson, A. Rumpus, J. J. Banninga (*Convener*), Dr. V. I. David, Mr. C. J. Lucas, Mr. G. V. Job, and Mr. J. V. Chelliah.

Methodist (formerly called Wesleyans).—Revs. H. Gulliford (*Convener*), W. H. Spencer, C. H. Monahan, W. A. Sandford, F. Whittaker, W. E. Tomlinson, N. G. Ponnaiya, S. A. Vedanayagam, P. Gurushanta, and Messrs. S. Gnanapragasam, K. Mon Singh, W. Jivaratnam, and W. H. Warren.

Visitors.—The following visitors were introduced and on the motion of Chair it was resolved that they be given the freedom of the floor :—

S.I.U.C.	Rev. J. H. Maclean,
	,, George Parker.
Methodists (Ceylon)	,, E. M. Weaver,
	,, M. Mendis.
Tamil Evangelical Lutheran Church	,, A. D. Gnanadickam,
	Mr. J. D. Asirvatham.
Church of Sweden Mission ...	Rev. B. F. Tiliander,
	,, F. Appadurai.
Danish Missionary Society ...	,, P. Visuvasam,
	,, C. Bindslev.
Andhra Lutheran Church ...	,, R. M. Dunkelburger, (private capacity).
T.E.L.C.	,, R. Frolich, D.D., (private capacity).
Schleswig-Holstein	,, W. Brason.

The following appointments were made:—

Chairman	Rev. H. Gulliford.
Secretary	Dr. J. J. Banninga.
Minutes Secretaries	The Bishop of Tinnevelly,
	Rev. M. S. Taylor.
Drafting Committee	The Bishop of Tinnevelly (Con.),
	The Bishop of Dornakal,
	Dr. J. J. Banninga,
	Rev. M. S. Taylor,
	,, N. G. Ponnaiya, and
	,, W. E. Tomlinson.

Devotional Meetings.—All the sessions of the meeting were opened and closed with prayer and Scripture reading, and other devotional services were held at 3 o'clock each afternoon.

The Holy Communion was celebrated at 7 a.m. on the mornings of Wednesday, Thursday and Friday by ministers of the Anglican, Wesleyan and S.I.U. Churches respectively.

BUSINESS TRANSACTED BY THE JOINT COMMITTEE

(*Note.*—It will be impossible in this report to indicate in any way all the verbal changes that were made by the Committee at this meeting in either the Basis of Union or in the Constitution. The intention of the Committee was to redraft the Proposed Scheme as approved in 1931 together with the modifications made in June, 1932. But in redrafting these documents and putting them in their proper order both in the Basis of Union and in the Constitution it was found necessary to change the wording considerably. In preparing this draft for this meeting of the Joint Committee both the Drafting Committee and the Continuation Committee, which reviewed the work of the Drafting Committee, tried to adhere as closely as possible to the conclusions already arrived at by the Joint Committee.

(But when the Joint Committee met it found that there were not a few phrases and sentences that did not as clearly express its own opinion as it desired and therefore there were considerable verbal changes introduced into this document. In the main, however, there was very little of internal change or introduction of new principles. The Committee as a whole found itself virtually in agreement with all the work that it had done before. There were suggestions that came to it from outside the Committee which were carefully considered but only a few changes of any importance were accepted. The Committee calls attention to the following items about which special discussion was necessary in the meeting or which in some cases have had to be postponed for future consideration. The rest of the documents remain practically unaltered.

(The main business before the Committee was the consideration and approval of the draft Basis of Union and the draft Constitution. Time failed the Committee to complete this work entirely and as noted below there are still several items that will have to come up at a future meeting of the Committee, probably not before December, 1933.)

1. *Presbyters in the Consecration of Bishops.*

On behalf of the Methodist delegation a resolution was brought in asking that it should be provided in the Constitution (Chap. II, rule 10, and Chap. IV, rule 24) that in the consecration of bishops, presbyters should always join with bishops in the laying on of hands. The proposal was

subsequently modified by adding that dioceses which so desired might (at any rate for some years) use the laying on of hands by bishops only. In discussion, the Anglican delegates stated that, in view of the advice given to the Church of India by the Lambeth Conference, it would be extremely difficult for the Church of India to accept such a proposal; and the proposal was subsequently withdrawn, and the provision left as printed in the draft, viz., that the rule be that all consecrations of bishops shall be performed by the laying on of hands at least of three bishops, but that any diocese may provide that representative presbyters of the diocese should join with the bishops in the laying on of hands at the consecration of its bishop.

On behalf of the S.I.U.C. delegates it was reported that they heartily concurred in this and were entirely ready that the section should stand as drafted. Members of the Anglican delegation expressed their deep gratitude for the sympathy and kind understanding with which the delegates of the other Churches had received the difficulties felt on the Anglican side.

2. *Service of Commissioning for Existing Bishops.*

In connection with the withdrawal of the proposal that presbyters should take part in all consecrations of bishops, the suggestion was made that it would help matters if the present Anglican bishops could receive a commission at the inaugural service at the hands of presbyters representing both the Methodist and the S.I.U. Churches. This suggestion was considered by the various groups and the next morning the Anglican delegates made a statement saying that they would be glad that there should be a Commissioning service for the existing bishops.

The following resolution was adopted by the Committee :—'The committee has heard with very deep appreciation the suggestion made by the Anglican delegation that at the inauguration of Union the existing bishops should receive a commission for their wider work as bishops in the united Church by the laying on of hands with prayer of representative presbyters of the Methodist and S.I.U. Churches. The whole committee welcomes and approves of the general idea that in some formal and solemn way representative presbyters of those two Churches should signify their recognition of the bishops as bishops of the united Church, but postpones for further consideration at a later date the question of the exact form which that commissioning should take.'

3. *Note on Section 10 of the Basis of Union.*

During the course of the meetings the Anglican delegates asked whether it would be permissible for them to add a note to Section 10 in which it would be made perfectly clear that while assenting to the arrangement whereby members of the united Church accustomed to Anglican rule would be free to communicate in any church within the united Church, the Church of India, Burma and Ceylon would not thereby be committed to any change

in its rule in regard to the reception of Holy Communion. This subject was also considered by the separate conferences of the representatives of the three Churches and afterwards they reported their opinion to the Committee stating that while it was perfectly in order for the Church of India, Burma and Ceylon to take whatsoever action that it wished to take in its own interest they did not feel that it would be wise to insert into the union documents any note with reference thereto.

On behalf of the Anglican delegation the suggestion about a possible note to Section 10 of the Basis of Union was withdrawn.

4. *The Name of the United Church.*

For several years past the committee has been trying to consider very carefully the name that should be adopted for the Church after union. At all previous meetings the final vote on this matter has always been postponed, but inasmuch as it is now necessary to adopt a constitution it was felt that this matter could no longer be delayed. The question came up at one day's session and was carefully considered with suggestions for a half dozen different names with reasons for and against each. The final vote was postponed until the next day in order that each individual might consider the matter carefully and prayerfully. On reassembling it was suggested that a ballot be taken without further discussion in which each member of the Committee would write the name which he considered best. On counting the ballots it was found that there was a majority in favour of the name 'The Church of South India' and, on a further vote with reference to the question, that name was adopted with only one dissenting vote. Hence the name of the Church suggested by the committee is 'The Church of South India'.

5. *The Moderator's Power.*

In Chapter IV, Section 12 of the Constitution, special duties are laid upon the Moderator with reference to the compulsory resignation of a bishop who may be judged incapable of the discharge of his duties. The suggestion was made that it would not be wise that this power and responsibility should rest in the first instance upon the Moderator alone and it was therefore voted that 'the question of the solitary action of the Moderator be noted for future consideration.'

6. *Assistant Bishops.* Constitution, Chapter IV, Section 14.

While it is recognised that practically from the beginning of the Church after union there will have to be assistant bishops, it was felt that the Committee was not yet ready to work out all the details with reference to this office and consequently the following action was taken :—

'Resolved that the method of election and the appointment of assistant bishops be decided later.'

7. *Privileges and Duties of Laymen.*

It was agreed that a note should be inserted in the minutes indicating that Chapter VI required further working out.

8. *Voting by Houses.*

On rules 21-23 in Chapter IX, reference was made to a letter from Bishop Palmer, and it was urged that as an alternative the system of voting by houses should be considered. After discussion it was agreed that the committee recognises the difficulties of the present proposals in more than one direction, and refers the matter to the three Churches for their opinion with reference, among other things, to the possibility of the arrangement that in a vote on the matters described in rule 21, the votes of the lay members, the presbyters, and the bishops in the Synod be taken separately and that a majority of each of these three bodies be required to carry a resolution.

9. *Suspension from Holy Communion.*

In connection with Chapter XI, rule 4, the question of temporary suspension from Holy Communion by presbyters was postponed for consideration to the next meeting of the Committee.

10. *Rules on Marriage.*

In connection with Chapter XII of the Constitution it was agreed that a note be inserted that the subject was under consideration by the Joint Committee. The Bishop of Tinnevelly, and Revs. Gulliford, Parker and Evans were appointed as a committee to prepare a draft for this Chapter.

11. *The Inauguration of Union.*

Owing to lack of time the committee was not able to consider further the question of the services that would take place at the time of the Inauguration of Union. As that matter is not of immediate urgency it was resolved to leave this for further consideration.

12. *Scheme of Dioceses and Other Initial Arrangements.*

The proposals on these points were introduced by the Bishop of Madras and discussed, and the following resolutions were accepted :—

Resolved that the Joint Committee accept the principles governing the formation of dioceses and the work of the Churches as proposed by the Continuation Committee, namely, (*a*) that each diocese shall if possible include congregations of two (or more) of the uniting Churches, (*b*) that the dioceses shall be, as far as possible single language areas, (*c*) that it be understood that the closest co-operation shall be maintained between the

bishops of contiguous dioceses, more especially in cases where circumstances make it difficult to include any appreciable number of the congregations of another Church in the diocese.

Resolved that the Joint Committee tentatively accept the interim report of the Continuation Committee proposing the formation at first of ten dioceses, and direct that it be published as a tentative proposal subject to revision in the light of further consideration.

Areas of the Proposed Dioceses :—

1. The S.I.U.C. Council area of Travancore.
2. The Tinnevelly District.
3. North Travancore and Cochin together with the Malabar District of the S.I.U.C.
4. Madura and Ramnad Districts and the Jaffna Church Council of the S.I.U.C.
5. The Districts of Trichinopoly, Tanjore, Coimbatore and Salem and the Pudukottai State.
6. The Districts of Madras, Chingleput, North Arcot, South Arcot, Chittoor, Nellore and the Nilgiris.
7. Mysore State, Coorg, and Bellary District.
8. The Districts of Anantapur, Cuddapah, Kurnool, Mahbubnagar, and Raichur.
9. Dornakal, the Districts of Guntur, Kistna, West Godavari, East Godavari, Vizagapatam, Ganjam and the Agency.
10. Hyderabad City, the British Enclave and Hyderabad State.

Further resolved that the Continuation Committee continue its investigations taking into consideration

(*a*) the original proposals for 14 dioceses;

(*b*) the position and work of the various missions and Churches in each diocese, working out the details fully in at least one typical diocese;

(*c*) the modifications in the powers and work of such councils and committees as now exercise ecclesiastical as well as administrative functions in their areas;

(d) the modifications which may be necessary to enable the present Trust Associations to continue their administration of the property they now hold; and

(e) the financial burdens imposed on the dioceses by the proposals and suggestions for meeting them.

Resolved that the map submitted be published with the draft constitution for reference showing the Government district but not outlining the proposed dioceses.

13. *Relation of the Church of South India to the Universal Church.*

During the course of the meetings a letter was received from the Rt. Rev. E. J. Palmer, D.D., formerly Bishop of Bombay, in which he made a suggestion with reference to the relation of The Church of South India to a possible future ecumenical conference. After careful consideration the following resolution was voted :—

'They pray that this constitution which they have framed may be a contribution under God's providence towards the uniting and ordering of His Church according to principles of truth and liberty and they trust that the united Church will never allow it to become a barrier against wider fellowship but will always be ready to correct or amend it as God's will may become more fully and accurately known through the growing together into one common mind and spirit of the several parts of the now divided Church.'

14. *Foreword.*

It was voted that the Rev. H. Gulliford be requested to prepare a new Foreword for the draft Basis of Union and Draft Constitution to take the place of the Forewords appearing in our previous issues of the Proposed Scheme of Union.

15. *Report of Continuation Committee.*

The report of the Continuation Committee was accepted, of which the following is a résumè :—

A. Literature.

1. More than 50,000 copies of the Appeal for the Day of Prayer were issued and the day was very generally observed.

2. The sub-committee on literature was asked to prepare tracts on the following subjects :—The History of the Movement; a Pamphlet on the Union Movement with questions for Study Groups; a Tract on the Teaching of the N.T. on Unity of the Church; and Tracts on Doctrinal subjects such as the Church, Baptism, Communion, etc.

B. Retreats and Conferences.

1. A very successful retreat was held in the Telugu area and another is planned for March, 1933.
2. Negotiations are in progress for a retreat in S. Travancore, for a Women's Retreat in Palamcottah, and for a retreat and conference in Pasumalai in April, 1933. A special sub-committee was appointed for a retreat and conference near Madras with Mr. C. J. Lucas (*Convener*) together with Revs. A. O. Brown and S. S. Clarke.
3. Correspondence is going on for a retreat and conference in the Malabar area.
4. Mr. Sumitra reported negotiations for a retreat and conference in the Kanarese area.

C. Local Retreats and Conferences.

A local retreat was reported in Bangalore and it was voted that the Joint Committee request its members in various centres to try to arrange for local retreats and conferences.

D. Invitation to the Basel Mission.

The Bishop of Madras and the Secretary of the Joint Committee reported conferences and correspondence with individuals and officers in the Basel Mission area including Malabar, South Kanara, and South Maratha with reference to the Church Union Movement. In view of the facts revealed the Joint Committee invites the Basel Mission authorities and the authorities of the Churches in South Kanara and South Maratha to send delegates to the next meeting of the Joint Committee either as visitors or as full members of the Committee.

16. *Publication of New Drafts.*

It was voted that the Secretary should arrange with the Christian Literature Society for the publication of the new draft Basis of Union and Constitution at annas four per copy. It is advisable that those desiring copies should let the C.L.S., Madras, know at once how many copies they wish. No Vernacular edition will be printed at this time except in Kanarese in which language no translation of the previous Proposed Scheme was made.

The Bishop of Tinnevelly, } *Minutes*
M. S. Taylor, } *Secretaries.*

John J. Banninga, *Secretary.*

Local Retreats and Conferences

While the Continuation Committee is arranging Retreats and Conferences on Union in important centres at which fairly wide areas will be represented, a great deal of very necessary preparation for Union can be made on a smaller scale in many places, and it is important that such work should be begun without delay.

Much of the success which has attended the work of the Joint Committee has been undoubtedly due to the atmosphere of spiritual fellowship in which it has met and carried on its discussions. Those who have come together have given time to united prayer. Again and again debate has been broken off for a time of quiet waiting upon God. And more recently the members of the Committee have knelt together at the Holy Table. God has used these occasions to draw the hearts of those taking part in them into a fellowship which has permanently enriched their life, and in which they have found a new approach to the problems connected with Union. All those who have had the privilege of attending the Committee have borne witness to this impressive feature of its history.

It is coming to be realised that it is only as this kind of atmosphere surrounds the discussion of Union in the local churches that its acceptance can be hoped for. Without such spiritual fellowship debate may easily assume such a character as will imperil the hope of Union. It is therefore important that groups of people should be coming together, wherever possible, not for debate, nor even first for instruction as to the plan of Union, but for united prayer.

Such meetings have been held recently in Bangalore, and though only a very small beginning has been made, good has resulted, and it is intended to continue what has been begun. The ministers and missionaries of the three churches concerned with Union were invited to come together for an afternoon meeting in a friend's house, and to bring one or two lay workers, men or women, from each of their congregations. The first half of the time was spent in devotional exercises, prayer and a short address on a suitable passage of Scripture. Then there was an interval for tea and conversation, after which a member of the Joint Committee gave an account of the June Meeting in Bangalore, and a useful discussion followed. It was decided that two or three more such meetings should be held on much the same small scale, hoping that they would prepare the way for larger gatherings of the people of all three Churches, perhaps in the latter part of 1933.

There must be many other places where such meetings could usefully be held. They cost nothing but the small expense of the refreshments, and

they bring together in a helpful way those who are still too far apart, but whom it is hoped to unite in the fellowship of one Church after Union.

There is a danger lest the Committee should move ahead now so rapidly as to lose touch with those whom it represents, and whom it is seeking to unite. After all, it is the ministers and members of the Churches themselves who are to unite. The Committee cannot do it for them, or without them. And it is certain that in many places they are still far from being ready for Union. A few here and there are keen, but many are indifferent and some are hostile. The findings and proposals of the Committee are not well known and are often misunderstood. The work immediately before us is to bring our Churches, ministers and members alike, along the road by which the Committee has been and is being led. The more patiently and thoroughly this is done, the more complete and speedy will be the actual achievement of Union.

Our people will find, as the members of the Committee have found, that if they come together for united prayer and worship, God will so bless their assemblies that the desire will be created for such fellowships to be more and more frequent, until it becomes normal and permanent. Let us put this first, and the rest that has to be done will the more easily follow.

W. H. SPENCER.

Swedish Impressions of the Joint Committee Meeting

Through the Joint Committee on Union I and several other representatives from various Lutheran Missions in South India were invited to take part as visitors in the last meeting of the Committee held in Madras last November.

First I regret that (perhaps on account of mutual feeling of respect) we Lutherans have not been invited earlier. I felt during this meeting that many most interesting discussions, many thrilling moments, many prayers and many noble sacrifices of one's own will stand unwritten and yet visible between the lines of the 'Scheme of Union'. In some places I find compromises too in the Scheme. That means no doubt weakness, but I am sure that even these compromises have been dictated by brotherly love. In any case, the purpose of this meeting was rather to polish the scheme than to discuss it. Some people were even over-anxious about correctness in style and expressions. As I say, it would have been more interesting for us visitors to have been present in these meetings earlier. In spite of this, this meeting impressed me in several ways—maybe because I look at it *con amore*. Let me mention some of the thoughts that came to my mind.

1. *This Church Union seems no longer to be far off.*

The Union as such is taken for granted by the members of the committee. Several members among them, especially Fr. Winslow, often tried to hasten the final drafting of the scheme by pointing out the desirability of not touching paragraphs which were already agreed on. The Bishop of Tinnevelly exercised more patience and allowed some sentences to be re-drafted again and again until some satisfactory result was obtained. The scheme as such was not under doubt. Not even the most difficult point in the scheme, namely the Episcopal form of the Ministry. I observed however that several questions, not only such of less importance, were settled by votes and carried by the majority.

This is no doubt a practical way. But the future Union could be more safe if another method were used namely complete consent by all the members. Even if only one member of the committee and perhaps the least learned of them all, or perhaps the most stubborn of them all were to dissent, the subject should be taken up again and solved by prayer and mutual conviction. An attempt in this way was made once in the meeting when Dr. Banninga wished to prevent different proposals for the name of the new Church trusting the members to be able before God to vote unanimously as they were supposed to know the situation. My next impression :

2. *A Spirit of Brotherly Understanding*

I observed a great change in the atmosphere of this meeting from that of some previous conferences on Church Union which I have attended. I remember two members at a previous meeting, one of them utterly afraid of Episcopacy as if everything would be lost if Episcopacy came in. Now I found him confident in God's guidance, quiet and satisfied. The other one a bold and brave, sometimes furious soldier in the army of Congregationalism. Now in this meeting—I believe—not a bit less faithful to the faith of his fathers, but yet entirely changed in his whole manner of representing things, humble and obliging as far as his conscience allows. Such a spirit need not yield to compromises. I am sure that in the way, for instance, members told each other what they *ought* to do in a certain question for the sake of Union, will not fail.

It was a great and stirring moment in the meeting when the Bishop of Dornakal on behalf of the other bishops informed the house about their resolution to include in the inauguration service an act of laying on of hands by Methodist and S.I.U.C. ministers on the present bishops in order to make clear that the bishops hereafter are bishops of a United Church, where Free Churchmen and pre-Anglicans both are members of one and the same family.

This was a great thing for many non-Anglicans. The discussion stopped for a while. The minds of those present were filled with thanks to God. I felt the Holy Spirit almost visibly present in the upper room where we were gathered. I thought: 'In spite of many things, this effort to bring about Church Union cannot fail. Because God is with them.' I remember the words of Dornakal; 'The Holy Spirit guides us to see each other's difficulties'.

3. *A Heavy Task*

For there are still difficulties to be overcome. Some questions still remain to be solved. (*a*) *Tradition and freedom*. No doubt principles stand against principles in the case of Union between so different bodies as Anglicans and Congregationalists. But it is still more the question of different traditions,—Traditions in the Home Churches. Often during the meeting I heard expressions like this: 'to make it easier for our people at home'—'what would people say at home'. This is *the* difficulty. And I got the impression that this problem is more actual among the non-Anglicans than among the Anglicans. I found that the Anglican bishops in this respect have the advantage of being more free to act according to divine guidance—due to the authority and great responsibility which has been handed over to them. This is a practical advantage of Episcopacy which we Swedes and Anglicans value as a precious gift. Our bishops are the leaders. They guide their people and bring them forward. They are not to be checked unnecessarily or hampered in their work by too many rules and bodies, councils and constitutions. The Church selects the best possible man and thereafter hands over the responsibility to him. In this respect a bishop's office is apostolic. And I believe that if this scheme of Union could make Episcopacy less constitutional and more apostolic it would be a blessing to the united Church. What India wants is not so much a 'historical and constitutional' as an 'apostolic' Episcopacy.

The historical connection is in this case of great value and gives a guarantee for a sound conception of the idea which lies behind the word bishop. But the chief thing is that we must get bishops with apostolic authority and freedom.

I found in this meeting that the Anglican bishops were able to decide matters between themselves as one responsible body, of course, in accordance with the Anglican principles and traditions, but still in an independent way, whereas the Wesleyan representatives, for instance, again and again felt themselves tied up by their people at home. Another problem is

(*b*) *The Indianisation of the future United Church.*

I felt that the European element still dominates. Except the Bishop of Dornakal, Dr. Appaswami and some few other Indian members most of

the discussions took place between the European leaders. It will mean a good deal of work before the Indian Christians, whom this Union first of all concerns, come forward to give their contribution. Perhaps this will come in the future Church. But even now in the scheme, more emphasis should be laid on the process of Indianisation. We read in the scheme the following words : 'The uniting Churches desire so to organize the Church in South India that it should truly express in an Indian form the life of the Church Universal.' If this desire is there I regret that one of the Indian members in this meeting was not more supported when he pleaded for a fearless usage of the great treasures in the spiritual heritage of India. If we are not as a Church to encourage this movement of Indianisation it will find its own ways, and will lead to some unhappy syncretism.

(c) *Possibilities for a wider Union.*

When the President of the Federation of Lutheran Churches in India, present at the meeting, expressed as his opinion that the Lutheran Churches in India were interested in this Union, I think he was right. The negative attitude which the Lutheran bodies, some more than others, often show in the case of Church Union should not be misunderstood. This attitude is partly due to the special Lutheran way of spiritualizing the idea of the one holy Catholic Church, partly due to the stress which the Lutherans from the time of Luther himself lay on purity in doctrine. The Lutherans feel that 'faith' is more important than 'order' and that 'order' is occupying too much space in the present scheme of Union. And certainly if Church Union aims to include Lutherans and Orthodox Christians (and why not at least in a distant future the Romans), we will have to face this problem of faith. It is not so much the question of minute details and wordings in the Christian dogma as far more the message and the interpretation of the Word of God. As far as the Lutherans are concerned the difficulty will lie on the line of Lord's Supper, because that is the central point in the worship and in the relation of one Church to another. It would be far away from at least most of the Lutherans to demand that everybody who joins a united Church should hold the same view about the Holy Communion, but I am sure that the present wording in the scheme will not be sufficient. I am personally inclined to think that the Indian Christians will be able to understand the Lutheran meaning of the sacraments, more easily than some non-Lutherans in the West.

As for the Government of the Church and the ministry, Lutherans allow different ways. Still the Ministry in the historical sense is kept up even in non-Episcopal Lutheran Churches. There may be some hesitation about the historical Episcopacy but not for the historical ministry. In order to help some Lutherans to overcome this difficulty we would welcome the arrangement proposed that in the consecration of bishops also presbyters

take part. This would make Episcopacy more popular among Methodists and Lutherans.

The Lutheran visitors in the meeting shared my feeling that the name adopted for the future united Church is in itself an unnecessary stumbling block to those Churches outside the negotiations on Union. 'The Church of South India' would be an adequate name for a state Church but does not apply to India. The Syrian, Roman and Lutheran bodies are earlier in this country than the Anglicans, Methodists, etc. They could as well call themselves the Church of South India. 'The United Church of South India' would have been a more true and humble name.

But I would not like to finish this article with a word of criticism. I can assure the negotiating Churches of our hearty sympathy and eager interest and we do look forward to the time when we Lutherans will be invited not only as visitors but as co-operating members to realize the prayer and longing of Christ.

Arasaradi, Madura,
Christmas Eve, 1932.

B. F. TILIANDER,

Eucharistic Faith and Practice, Evangelical and Catholic

By Yngve Brilioth, Professor of Practical Theology in the University of Lund and Dean of Lund Cathedral. Authorised translation by Fr. A. G. Herbert. Price 12*s*. 6*d*. 296 pages, London, S.P.C.K., 1930.

It is sad to reflect on the fact that the Lord's Supper, the Sacrament of Unity, so often seems to stand in the way of immediate Church Union. Or should we rather say that it is our onesided and imperfect understanding of the Eucharist that bars the way of fellowship? And still it is perhaps not so strange that just here is the point where so often controversy arises, for do we not here touch the centre of Christianity! And how can we expect full mutual understanding as long as we do not understand each other at the centre? We shall not judge but try to understand those who for religious reasons feel unable to accept altar fellowship at the present stage. A common study of the Eucharist can therefore be very fruitful if we get the proper guides to show the position in the different Churches. One book of this kind is the book here under review.

In his Preface the translator writes: 'In our eucharistic doctrine and practice our differences from one another must always appear in their sharpest form. The fellowship of Christians in communion has been broken, and altar has been set up against altar; yet the Sacrament of Unity stands as a perpetual witness against our divisions. Those who kneel together at the same altar are often conscious of serious differences and of mutual suspicion; yet the fact that they kneel together at the altar is the symbol and the instrument of a unity deeper than their differences.

'This book which Dr. Brilioth has given us is almost unique in the comprehensiveness of the picture which it gives of the diverse types of eucharistic belief and practice. He starts with the New Testament, and shows us there the variety of types, Synoptic, Pauline, Johannine; he traces the ideas down through the early fathers and the liturgies, and shows us the various types in their historical development; and he brings the picture down to modern times by sketching the main types of eucharistic belief and practice in Evangelical Christendom. The fact that the post-Tridentine Roman Church and the Orthodox Eastern Churches lie outside the scope of this book is to be regarded less as a defect in it than as an invitation to pursue the same method in these regions also. But behind all the differences lies the reality of the sacrament itself, which embraces and comprehends all the different points of view. For this reason I am persuaded that this book is a contribution of the greatest value to help different sorts of Christians to understand one another better.'

The author observes in the Sacrament of the Altar a double antithesis: 'first, between the breaking of bread, the social meal of the disciples, having its associations with the days when the Lord Jesus went in and out among them, and, within this wider circle, a religious focussing-point, which is the commemorative act, the proclaiming of the Lord's death, the means of union with the Crucified; and second (in a measure corresponding with the first), the antithesis between the part of the communicants at the Last Supper and that of the Lord, between the act of communion and of the act of celebrating.

'This antithesis constitutes a problem for the practical ordering of the eucharist, just as much as for the historical investigation of its origin. It can in no case be solved by the discovery of some happy formula; the antithesis is the very seal of life, and it is entirely fruitless to attempt to remove it by one-sided rationalising explanations. It is the root of all the rich development of the various elements of the eucharist throughout its history, embracing the various needs and the various expressions of the life of faith, which correspond to various religious temperaments, yet held together at the centre by unity in the Divine life, out of whose earthly incarnation it springs.'

These antitheses may be shaped into five main elements or aspects of the eucharist :—

(1) Thanksgiving, or Eucharist,

(2) Communion-fellowship,

(3) Commemoration, or the historical side,

(4) Sacrifice, and

(5) Mystery, which embraces and unites all the others.

In the tension between the memorial-aspect and the communion-aspect sometimes this sometimes that of the above five elements grows to the exclusion of the other elements and the impoverishment of the rich treasures of the Sacrament.

Rome onesidedly and wrongly overemphasized the idea of eucharistic sacrifice. But 'to attempt to uproot from the eucharist the sacrificial ideas which have been associated with it throughout its history must involve a serious loss, and a narrowing of the eucharistic idea. The way to guard the evangelical fullness of eucharistic doctrine is not the "reducing-method" of Puritanism. The eucharist is menaced at every point, not at this point only, by the danger of degradation to a pagan level; and the danger becomes serious whenever any of the aspects of the eucharist is held in isolation from the rest. The effective defence is therefore the maintenance of all the aspects in their completeness and harmony.'

The main and most interesting part of the book naturally deals with the Lutheran position. And no doubt there will be Lutheran readers who say that the author is too much influenced by Anglican views. In the chapter on 'The Lutheran Tradition' we see that Luther places the deeply religious aspect of the forgiveness of sins in the centre of the celebration of the Sacrament. But when Luther's ideas were worked out in the Lutheran Church the joyful eucharistic element was often in danger to be overshadowed by penitential gloom, and heavy individualism tended to frighten away the social aspect. The tyranny of the spoken word and the emphasis on the confession of sins sometimes made the confessional service preceding the Lord's Supper the central part rather than the Lord's Supper itself. This is anyhow true to some extent of the Church of Sweden where the celebration of the Sacrament has fallen to a low level and only now shows signs of improvement. Of the different national Lutheran Churches probably the Church of Denmark stands highest in its estimation and use of the Sacrament.

When Luther fought with energy for the real presence, the personal gracious presence of our Lord at the Altar, the forms, he used to express

his ideas often seem contradictory. But 'perhaps it will turn out that the very contradictions of Lutheranism correspond to an actual balance in the essential nature of Christian worship'.

The extensive learning of the author is perhaps best seen in his chapters on 'the Reformed Tradition' and on 'The Anglican Church'. He shows how Calvin insists that the Lord's Supper shall urge us to mutual love and quotes from Calvin's Institution: 'We can not separate from the brethren without at the same time separating from Christ'. The Westminster-order of the Presbyterian Church of Scotland 'belongs to the ripest and noblest fruits of Reformed Christendom'. 'Thanksgiving, Commemoration, and above all Fellowship have in the Reformed tradition attained a richer development than in other traditions whose religious depth has on the whole been greater. Therefore the Reformed tradition can serve as a valuable corrective to other types.'

The author leads us through the rich development in the Anglican Church to the battles in the last decennia about the Common Prayer Book and the Anglo-Catholic movement. 'The place which the eucharist has come to occupy in the centre of their religious life has made Anglicans of the "Catholic" type very unwilling to take part in "mixed" celebrations where Christians of different denominations meet at the Lord's table. Thus Anglo-Catholicism, which has done so much to stimulate the desire for the organic re-union of Christendom, has seemed to many to present one of the chief obstacles to its consummation. But it may also be true that it has helped to prevent premature attempts to conceal real divergences in matters much more fundamental than forms of order and ritual; and indeed, a similar position has been adopted, on doctrinal grounds, by rigid Lutheranism.'

Of course the history of the eucharist in Sweden is more fully dealt with and contains in its English edition a translation of the present Swedish service, mainly taken from E. E. Yelverton, *The Swedish Rite* (S.P.C.K., 1921). The chapter on 'The Swedish Church' ends with the words: 'No Church has any right to give up what her own history has taught her. There is a variety of aspects of the eucharist, and a variety of eucharistic types; among these stands Lutheranism, with its depth of piety, and its peculiar development of what we have called the Synoptic mystery-type. The essential quality of the sacramental renaissance which is now on its way, is that the various types are not only to learn from one another, but also to help one another to deepen their hold on the historic tradition of Christendom. And this seems to be the way in which the Sacrament of the Eucharist shall even in the Church of Sweden recover the place which for the time being it has lost, and rise again perhaps with greater glory than before. For it is only when the rich manifoldness of the simple eucharistic act is duly recognised that it can take its place as the natural centre of Christian worship and of the devotional life, and nourish and satisfy all varieties of temperament.'

Dean Brilioth concludes his book as follows: 'We have tried to show that in the eucharist there are both a manifoldness of diverse aspects and a central unity; just as the jewel shows endless changes of light and colour as it is regarded from different angles. But the light which it refracts is one and the same: the holy Presence, the Mystery. It is true to say that the other aspects of the eucharist are only different sides of the Mystery, or, from the human point of view, different ways of approach to it: and the various forms of liturgy and systems of doctrine which we have surveyed have helped to show the richness of its variety in constantly changing forms. But it is also true that since the early centuries no part of Christendom has succeeded in expressing all the aspects together, in their harmony and completeness. Is it over-bold to look forward in hope to a future day when a fuller unity of Christendom shall again reveal the great Christian sacrament in the wholeness of its many-sided glory?'

Father Hebert has put many under deep obligation through his masterly translation of Dean Brilioth's book. He has done more than this translation. He has also given us in English Professor Aulén's epoch-making book on the Atonement, Christus Victor. And we look forward soon to get from his reliable hand a third book by an outstanding Swedish theologian, Professor Nygren's Eros and Agape.

Besides Dean Brilioth's larger book here reviewed a smaller booklet from his hand, *The Holy Communion*, has been published in English in India and is available at the Lutheran Board of Publication, Guntur. Two more contributions by Swedish theologians on the same subject are ready in manuscript for publication in India, a paper by Dean G. Ljunggren and a book by the present Archbishop, Dr. Eidem. Attention may also be drawn to *The Passion of Christ*, by the late Archbishop Socderblom, second edition, Guntur.

Rev. J. SANDEGREN,
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The Proposed Name of the Church after Union

'What's in a name? A rose by any other name would smell as sweet.' Yet we know that to give even a dog a bad name may have serious consequences for it. There may be much in a name. In Scripture the *Name* often stands for the whole revealed character of God. In making a suggestion about the name of the Church after Union the Joint Committee realised the seriousness of the question involved in any decision and approached the matter in a spirit of prayer with a sincere desire to know the will of God. Several names were mentioned one day, and the decision was left over to a later day

so that the members might have full opportunity for prayerful thought about the matter. It is significant that the final result was reached with practical unanimity. It was natural that at first some members of the Committee should suggest that the Church be called 'The United Church of South India'. In the first ballot, however, a considerable majority voted otherwise.

One cannot tell what reasons moved all who voted, but I am inclined to think that the very use of the word 'United' would call attention to a disunion which either existed before the Union or was expected to continue in other Christian Churches after it. The fact of disunion is patent enough, but in a Church whose aim is to end disunion and make for an inclusive fellowship, it would seem to be unfortunate to stress the thought of disunion permanently in the name of the Church by the use even of so innocent a word as 'United'.

A few at first thought that 'The Church *in* South India' might be adopted. That was rejected as savouring of arrogance. In the present divided state of the Body of Christ in South India it would not be seemly for a group of three Churches, however numerous their membership and influential their position, to arrogate to themselves even after this Union the title of the one Church in South India. That proposal, therefore, had very little support. The majority in the first ballot, and the whole Committee with the exception of one member finally, accepted as the name of the Church after Union, 'The Church of South India'. But some one will ask whether this does not also savour of presumption. We think not. Certainly that is not our intention. There are other great Churches, Roman, Lutheran, Baptist and Methodist Episcopal, which have many adherents and are doing extensive work in South India, but they have a world-wide constituency and sphere of operations, whilst the area of this Church will at least for a time be limited to South India.

The name, therefore, in a certain sense exemplifies St. Paul's words in II Cor. x, 13 : 'We will not glory beyond our measure, but according to the measure of the province which God apportioned to us to reach' the people of South India with the Gospel so far as in us lies. But by thus in the very name of the Church limiting our sphere, we by no means intend to suggest that this Church after Union will be any other than a province of the 'One, Holy, Catholic and Apostolic Church' which is the Body of Christ. We claim a place in that Body and rejoice in the prospect of widening the bounds of fellowship within that Body in South India and of maintaining and extending existing ties of fellowship with those Christian Churches in all lands with whom we now have relations of communion and fellowship.

It seems to me that there is another reason why the name given is appropriate. The Basis of Union and proposed Constitution of 'The Church of South India' offer so far as I know the only practicable scheme of Union in which 'Catholic' and 'Protestant', 'Anglican' and 'Free Churchman' can

unite in one without absorption. In other words here only in South India may each uniting Church feel that after Union this will be a real spiritual home for Christians of varying traditions. This Church does not make absorption a condition of Union as, for instance, the Roman Church does, nor does it demand as a condition of our living together in one Church that definitions of doctrine like the Augsburg or Westminster Confessions or the Thirty-nine Articles, shall be made in every particular binding on all the Christians of South India. We hold firmly to the faith that the Church has ever had in the Holy Trinity, we heartily accept the historic Creeds as sufficient for a basis of fellowship, and we desire that the united Church, 'conserving all that is of spiritual value in its Indian heritage, will express under Indian conditions and in Indian forms the spirit, the thought and the life of the Church Universal.' In that sense the Church after Union may rightly be called 'The Church of South India'. But God forbid that we should unchurch any sincere disciple of our Lord.

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